



pushti awakening

October to December 2022



Inspiration

**HDH SHASTHPITHADISHWAR GOSWAMI 108
SHREE DWARKESHLALJI MAHARAJSHREE**

Guidance

**HDH GOSWAMI 108
SHREE AASHRAYKUMARJI MAHODAY**

Guidance

**HDH GOSWAMI 108
SHREE SHARNAMKUMARJI MAHODAY**



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Canada**



MESSAGE FROM THE EDITORIAL TEAM

Bhagvad Smaran!

We are excited to share the last edition of 2022 of “Pushti Awakening” with you all, albeit late.

We here at the editorial desk have been extremely busy preparing for the upcoming Vivah Prastav of our beloved Shashthpeeth Yuva Acharya, Goswami Shri Sharnamkumarji Mahodayshri as well as many other events including Annakut and Shri Krishna Rasamrut Mahotsav at the end of 2022.

In this edition, we are extremely pleased to share inspiring message from Pujya Jejeshri and insightful articles from our young acharyas, Pujya Shri AashrayaBawa and Pujya Shri SharnamBawa. As always we are also very grateful to Pujya Jayathi Vahuji for sharing her precious recipes for Shri Thakorji's bhog. We are truly indebted to them all for their important contributions for the e-magazine.

In this edition, on the request of our readers, we have included a very special article of brief explanation of the upcoming “Shri Shubh Vivah Prastav” ceremony in February 2023. We hope you will all take the time to read this article. We think it would be truly meaningful for Vaishnavs who will be attending the Prastav to experience the divinity of Shri Prabhu and Shri Vallabh.

We would also like to thank all our other contributors for their articles in this edition.

As always we would love to hear from you. Please connect with us vaishnavinnerfaith@gmail.com.

The Editorial Team





Message From Pujya Jeeshri

My Dear Vaishnavjan,

Ashirwad!

As 2022 comes to a close and we look ahead with positivity and optimism to 2023, let us all be resolute in increasing our bhakti (devotion), no matter at what stage we are in life. Progress in bhakti occurs by understanding ourselves, Shri Prabhu and Pushti Bhakti Marg.



There are five basic principles that we have to learn, understand and execute in our lives in order to ascend in the path of devotion:

1. At the forefront is **Saswaroop Gyan** : having knowledge of oneself and one's purpose. Basically understanding the question of “Who am I?”
2. **Guru Gyan** : Learning and understanding of our Guru and His teachings.
3. **Bhagvat Swaroop Gyan** : Who is our God? In whom are we seeking refuge? Who is “Purna Purshottam (Supreme God)?”
4. **Nivedan Gyan**: How have we connected ourselves and our lives with Shri Hari? (Developing a relationship or bond with him.)
5. **Marg Gyan** : Having knowledge of the path we follow which is the





path of refuge/sharnagathi. What are our duties in this path and how do we go about living this way of life.

If we all take some time daily out of our busy lives to do satsang to learn and understand these fundamentals, we will assuredly begin to climb the ladder of devotion.

I encourage you all to commit to increasing your bhav, prem and bhakti for our beloved Guru and Govind in the upcoming year and beyond.

With My Blessings,

- Goswami Dwarkeshlalji Maharajshri





RAJBHOG

It is to learn from the Nand family. What kind of rites are Nanda-Yashoda giving to Shri Krishna? By doing new things with each other, knowledge increases, closeness with each other increases, children eat with love. Shri Krishna even sit on the lap of mother Yashodaji and eats food. Maiya lays a garment in front of the Prabhu so that the clothes of the Prabhu do not fall in the food plate and the clothes do not get spoiled, as if that garment is the palav of Yashoda Maiya. We also lay the clothes there in the sewa with the bhav of Shriyashodaji as if the Prabhu is in the lap



and a separate cloth is lay with the bhav of Yashodaji's Palav to prevent the deterioration of the clothes. Then the singhasan vastra is layed . This singhasan vastra is Yashodaji's sari. The two bases in front part of the singhasan are the palms of Sriyashodaji's Srihasta. The gadi is the lap of Shriyashodaji and the cushion of the Pithika is the back of Shriyashodaji. The kalash of the singhasan is a tika of Sriyashodaji. Pichvai is Srishodaji's saree.

In this bhav, our Prabhu also sit in the lap of Sriyashodaji in Rajbhog. "यशोदोत्संग लालित" is the lap of Shriyashodaji, that is, we should take Rajbhog in sewa with such a spirit. It is as if the Prabhu is doing various leelas in Godi(lap), playing, having food and talking and doing different leelas.

“हंस तुतरात क़हत मैया सो, दुल्हन मोको चाहिए

ललन की बातन पर बल जैए”

“इह विधि लालन भोजन कीनो, मात जसोमति को सुख दीनो





सुरभी घृत सो बेला भर्यो,सो लो भात शिखर पर धर्यो
ओट्यो दूध दही को बेला,मीठे आम अरु सुंदर केला
आमन को सीराजु कीनो,सो तो हरि जु रुचि सो लीनो
खरबूजा अरु लीलो मेवा,इह विधि जसुमती कीनी सेवा
छोक्यो मठा परम रुचि दायक,सो तो केवल हरिजू के लायक
इह विधि लालन भोजन कीनो,मात जसुमती को सुख दीनो”

With such love, all things are pleased with the Prabhu and Yashomathi Maiya is also pleased with this. Just as we feed a child at home with different things and he eats happily, just as his mother is happy to see him eating, mother Yashoda is happy to see Prabhu happy. When offering food to the prabhu, we put Tulsiji in every food.

When offering bhog to the Shri Prabhu, we put Tulsiji in every food. Recitation of Panchakshara "Krishna Tavasmi" mantra while holding Tulsiji. After that, the bhog should be taken with a spoon. The spoons should be kept towards the prabhu so that the prabhu can have bhog conveniently. Then Shankhodak which means water is sprinkled on bhog..Sprinkling water on all bhog turns it all Rasroop. Then it becomes good for Prabhu. Shankha is the vocal form of Swaminiji. So all the bhog gets swacch(Purified).



“परमानंद प्रभु भोजन करत है,भोग लगाए शंखोदक सो”

After the Purification of all bhog items. Dhoop-Deep is done. Dhoop is done for the Drishti dosh nivaran. The bhog is prepared by Vrajbhakts and so for the Drishti dosh nivaran Dhoop is done. Along with that Deep. Its meaning is that the





child's appetite increases. Deep is done in that sense. If the child feels hungry he will eat. After that we do vinti (Request to have bhog). We Request Prabhu to have Rajbhog with Vrajbhakto, Nandraiji, Yashodaji, Shri Acharycharan. We are nothing to offer you something. All we can achieve is only with your kripa. Shri Prabhu Joyfully accepts the Rajbhog. Prabhu have Rajbhog in four ways.

1) Together with Nandarayji, with everyone in the house.

2) Invited means after reaching Sasural, he have bhog with the Vrajabhaktas there.

3) In the Kunj, Priya Pritam have the bhog together .

4) Gopis feast with Gwal in Chaka means forest.

Thus, these four types of bhavna are shown. The duration of Rajbhog is of 40 minutes. After the Rajbhoga, the mandir vastra (mopping), Floor is cleaned, Achaman done (with Bhavna of Prabhu washing hands), Mukh vastra. Achman's Zari is Sriya Yamunaji Swarup. M Achaman Trushti (bowl in which achman is done) is Lalitaji swarup. After the Mukha vastra, Malaji is offered to Shri Prabhu. After Malaji venu vetra is adorned by Shri Prabhu and then khandpat. Chess, ball games, sports games are placed on the stairs of the khandpat. Darshan opens only after all this And Vaishnavas have Darshan. All this royal splendor That is why the name Rajbhog has been given. After darshan, a Arsi (mirror) is shown and then aarti is performed. Kirtan is performed during Aarti. After the Rajbhog Aarti, the Arsi (mirror) is shown again. Then Prabhu's path is decorated with gadi. Anosar happens. Bhog, Zari, Bantaji etc. are used in Anosar. After Anosar, Tala Mangal takes place and the temple Parikar is closed. What is the price of Anosar? Anosar means an opportunity where no one else has access. Prabhu arrives in Kunj. In Kunj Nikunj, the Lord resides where no one else can enter. "नाहीं समय सखी काहुको ग्वाल मंडली बोलाई" Wandering in the forest with Gwalbal. Gaucharan, playing various sports is the time of Anosar. Which is three hours. In this way the Lord accepts the sewa of Rajbhoga.

- Puja Shri Aashraykumarji Mahodayshri





THE KSHARA AND AKSHARA ASPECTS OF THE DIVINE

In the Shrimad Bhagvad Gita, Shri Krishna has explained these aspects in a very subtle way.

He tell' Arjun : “Dear friend, I do not compare myself with 'kshara' the destructible.

Do not even compare me with 'Akshara' though it means Infinite , immutable , non-destructible I am better the even Akshara.

I am well known in both world and in vedas as “Purushottam”.



The shlok :-
Bhagavad Gita: Chapter 15, Verse 18

**yasmāt kṣharam atīto 'ham akṣharād api chottamaḥ
ato 'smi loke vede cha prathitaḥ puruṣhottamaḥ**





यस्मात्क्षरमतीतोऽहमक्षरादपि चोत्तमः।
अतोऽस्मि लोके वेदे च प्रथितः पुरुषोत्तमः ॥ 18 ॥

Consider me beyond the perishable !
Better than the immutable!
Both in worldly concepts and in Vedic enunciations I
am depicted as Purushottam !
I am the Preeminent supreme being.

Shri Krishna says in Bhagavad Gita: Chapter
4, Verse 11

**ye yathā māṁ prapadyante tāns tathaiva
bhajāmyaham**

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

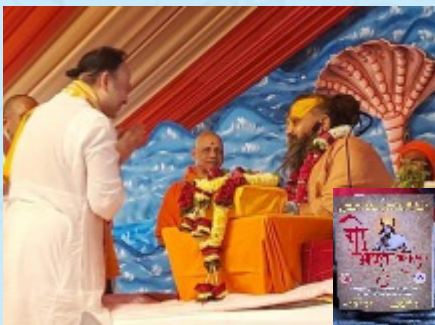
The way of my approach towards one depends on the manner one applies their mind towards me. The sentiments of a jiva plays an essential role in this connection with me. I bestow the fruit according to their sentiments towards me.

- Goswami Shri Sharnamkumarji





PHOTOS FROM ALL VARIOUS EVENT





PHOTOS FROM ALL VARIOUS EVENT





Vivah Prastav (Wedding Ceremony) in the Vallabhkul Tradition

As we all eagerly await the upcoming auspicious wedding ceremony of our beloved younger Shashthpeeth Yuvraj, Goswami 108 Shri Sharnamkumarji Mahoday, (February 5 to February 16 2023), many of our readers have requested an explanation of the meaning of the various manoraths and Vallabhkul specific Vedic rituals which will be part of divine celebrations.

In response to their request, here is a brief explanation of the many important events that will take place during the 12 day celebrations.

1. Chappanbhog Manorath of Shri Kalyanray Prabhu:

Chaapanbhog Manorath is not only a manorath of offering various samagris/bhog (food) to Thakorji but also a very affectionate sentimental offering of gratitude. Infact in Pushtimarg more than 360 different types of Samagri are offered but it is still known as Chappanbhog.



The word “Chappanbhog” has spiritual, religious as well as worldly connotations for the manorath.

- Shri Nandraiji along with the entire 84 Khos Vrajmandal (the entire Vraj) goes to Shi Brushabanuji's (Radhaji's father) palace to share a meal. The bhav of the Vraj Mandal is illustrated by the lotus flower which is made up of 8 petals, surrounded by a second circle of 16 and third of 32 which makes up a total of 56 petals which represents Vraj. This is the religious or adhyathmik representation.
- When Prabhucharan Shri Vitthalnathji (Gusainji) first offered 56 (Chappan) bhog to Shri Goverdhandharan Prabhu it was offered with this bhav in mind.
- One of the most important principles of Pushtimarg is Samarpan (Surrender). Every human being takes various forms of birth over eons to complete his good and bad karmas. It is only the human form that has the ability to think and distinguish between good and bad. All the other forms are taken to fulfill animalistic instincts Therefore, the human form is

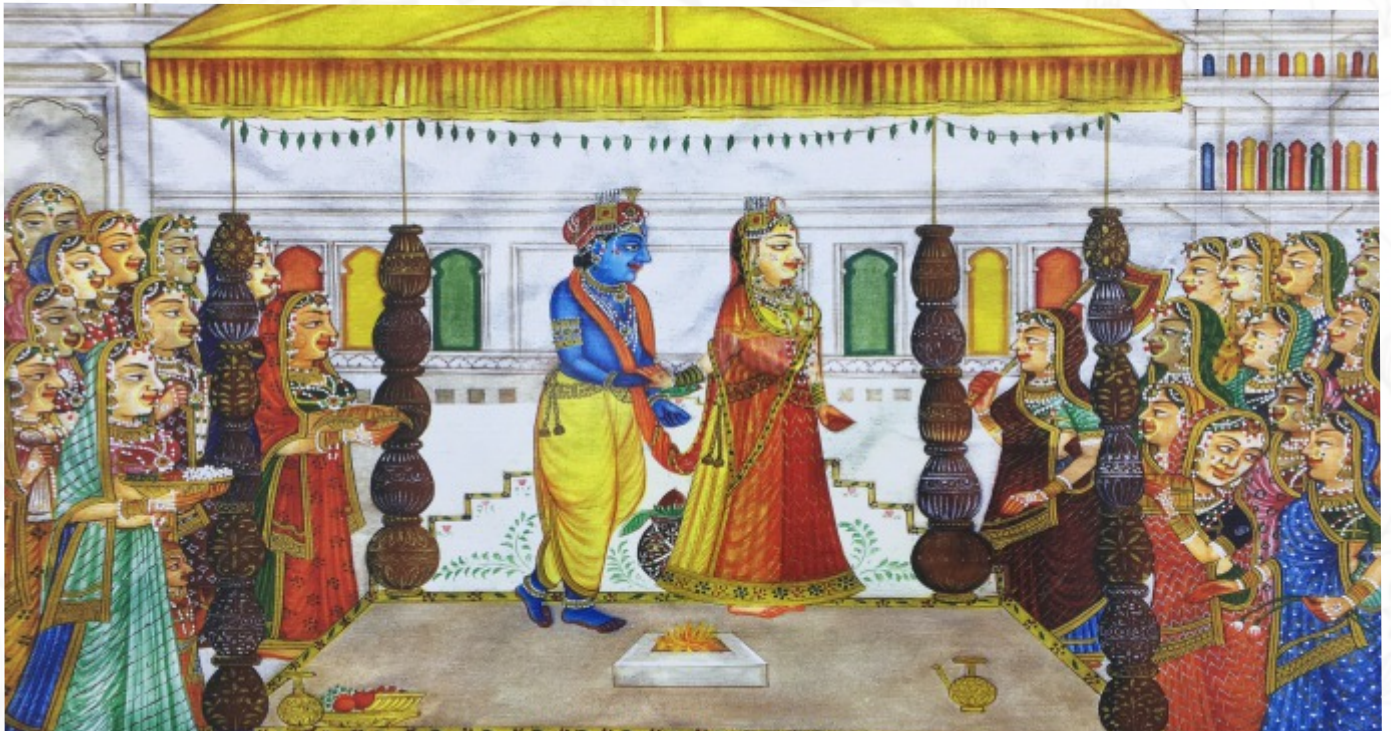




considered the best and is one in 8,400,000 births. In order to avoid 8,399,999 births (whose numbers added together is 56), it is believed that if 56 types of food are offered to Shri Prabhu, one can avoid the cycle of births. This is the spiritual, religious and worldly explanation of the Chappanhog Manorath.

2. Vivah Khel Manorath of Shri Kalyanray Prabhu:

In Pushtimarg, the jeev (soul's) union with Paramatma (God) as in marriage is an eternal spiritual bond. Jagadguru Shrimad Vallabhacharya Mahaprabhuji has introduced the concept of seva as the main form of worship and in seva many manoraths take place. Under the patronage of our beloved Shri Maharajshri, Shashthpeethadhishwar Goswami 108 Shri Dwarkeshlalji Maharaj the "Vivah Manorath" of Shri Kalyanrayji Prabhu will take place. Shri Prabhu will be adorned



as a handsome groom for the Vaishnav Vrund (community) to adore. The bhav of the manorath is that Shri Nandraiji along with all the family members and Vrajvasis travel with Shri Prabhu to Barsana to Shree RadhaRaniji's palace where Shri Brishbhanuji (Radhaji's father) eagerly awaits the arrival of Shri Prabhu's baarath (wedding procession) followed by the marriage ceremony. The wedding is celebrated with great splendor and witnessed by the blessed onlookers. It is a





very blissful, spiritual and uplifting experience for the Vaishnav Jeevs to witness the auspicious ceremony, which reminds them of their eternal bond with Shri Prabhu!

3. Chhote Ganesh/ Grahshanthi

This is a vedic ceremony performed according to the Vallabhkul tradition.

The ceremony takes place either a few days before or on the previous day of the wedding ceremony. The various deities, acharyas and ancestors are invited to take their respected seats to grace the auspicious occasion with the chanting of vedic mantras, pooja of the nine planets, yagna and abhishek . The Grahshanthi ritual is performed at both the groom and bride's home separately.

4. Ganesh Sthapna:

The formal commencement of the auspicious wedding ceremony begins with the invocation of Shri Ganesh “–Ganesh Sthapna.” This ritual also acknowledges the conclusion of the preparatory phase for the wedding celebration for both the bride and groom's family. The design of the “chotra” (Sacred space for wedding ceremony) begins according to centuries old tradition with drawing of the Mangal Kalash and cow. Then the mandap is constructed with four pillars of bamboo wood which is covered by a yellow fabric.

The ritual of Ganesh Sthapna is performed by the women of the household (“Janana”) of both the bride and groom's side of the family. The ritual is performed by both mothers along with the bride and groom. The mothers make an idol of Shri Ganesh and Gauri followed by pooja. All the women come together and make sev and vadi in a bamboo basket. Thereafter all the women adorn each other by applying vermillion on their forehead at the parting line. The bride and groom’s mother apply pithi on both the bride and groom, and the sisters and paternal aunts bathe them. Once the cleansing ceremony is completed “dol” poojan is performed followed by traditional folk singing for the occasion signifying the end of the childhood stage of life.

5. Samavartan:

This is a vedic ritual performed by the groom's side to make him an eligible bachelor. It signifies the end of Brahmashram (Student life). In this ritual the





bride's brother requests the groom to come from Kashi and pleads with him to complete his Brahmashram and grace the wedding as a groom. For the Samavarthan, the groom dresses with the clothing and ornaments worn at his Upanayan Sanskar Ceremony adorning the head dress known as the "Shero." At the entrance of the bride's home, her mother patiently awaits the groom's arrival and welcomes him by performing his arthi which signals the beginning of Grahasth Ashram (Householder/Family life).

6. Nischayathambul:

This is also known as "Badi Sagai." This ritual takes place in the evening prior to the wedding day in the auspicious presence of Goswami Acharyas. The groom's family members go to the bride's place carrying baskets of sweets, fresh fruit and dry fruit. The women from the groom's side of the family are welcomed and adorned by the women from the bride's side. The bride is adorned with chunderi and malaji. This signifies the conclusion of the bride's childhood stage of life and she becomes eligible bachelorette. Thereafter, the ritual of joining both families with recitation of promises per Vallabhkul tradition begins signifying the official relationship/bond of both families. The groom's father places vermilion on the forehead of the bride's father and presents him the baskets of sweets and fruits (Muh dikhay offering). The ritual is concluded with the respected elders, family members and Vallabhkul extending their blessings and best wishes to both the fathers.

7. Kul Devta Sthapna:

The invocation of the family deity (Kul Devta) occurs in the morning on the day of the wedding. The chotra is decorated and the bride and groom along with their respected parents take their places on special seats placed on the floor. Figures of Kalash, Kul Devta and Shri Ganesh from saffron and turmeric powder are made by the sisters and daughters. The formal invocation of the Kul Devta starts with chanting of the vedic mantras with adornment of a yellow cloth. The Kul devta Sthapna and Mathru Sthapan occurs in a designated sacred space known as the Kul Devta ki Kotari where an akhand (continuous) diya is lit until the conclusion of the wedding ceremony.

On the chotra, sthapna of the Mandap Devta with granthi bandhan takes place on all four pillars of the Mandap with invocational pooja. A special white





thread dipped in turmeric paste is used to tie five bowls filled with soil (mithi ki katori) with recitation of mantras. Five different types of seeds soaked in milk are planted in the bowls for grains to sprout. Then a special thread is tied to the wrists of both the bride and groom. Then everyone stands up and holds a Kansa (bronze) tray in which 8 soparis (betel nut) are placed to invoke and invite the forefathers and ancestors with the chanting of vedic mantras. A design of swastik is drawn on a clay vessel with haldi paste with a cloth under it which is placed on a pile of rice in a kansa tray. The mother carries the tray to the Kotari walking on a yellow cloth where both the family deities, forefathers/ancestors are worshipped, offered bhog and pranams.

8. Vruddhi ki Sabha:

In this ritual all the women (janana) come together to place Shri Ganesh on the chotra. All the women come together to grind chana (chickpeas), gaun (wheat berries) and haldi ghan (dry turmeric root) which has been placed in a bamboo pan. The women then apply vermilion on each other's forehead signifying their married life (Akhand Saubhagyvathi). Then Vehvar Pehramni (gifts) are given from the mother's side of the family.

9. Bineki Gudchhadi:

This occurs just prior to the wedding procession where the groom is adorned with Paag (head dress) and ornaments in the presence of all Goswami Acharyas. Then the groom is also adorned with shero and prasadi mala whilst on the chotra. Tilak is done to all Goswami Acharyas and blessings (ashirwad) are given with chanting of mantras. Then the groom ascends the horse or carriage after poojan of horse is performed. The groom is escorted on foot by all the Vallabhkul Acharyas and Vaishnav vrund to the doorstep of the bride's place.

10. Bineki – Varghodo:

This is the wedding procession ritual where the bridegroom who is seated on an elephant or horse is escorted to the bride's place by Vallabhkul Acharyas, Pundits, Shashtrijis, friends, Vallabhiya Vaishnavs and guests.





11. Vivah – Gaudghuli – Vela:

Gaudghuli Vela ceremony begins at the bride's place. The bride's family is patiently waiting at the front door for the arrival of the groom. As the groom descends from the horse and arrives at the entrance, the bride's mother performs arti. He is escorted to the chotra by the women as he walks on a yellow cloth. There, the groom's pooja is performed before he is offered a seat. Once the groom takes his seat. Prakshalan (washing of the feet) by the bride's parents is performed and red dhoti and Uparna is presented to the groom. The groom adorns the dhoti and Uparna and sits for the kanyadan ritual. For the grahasth ashram, the adornments from his Yagnopavit Sanskar Ceremony are presented for him to wear. Then the groom takes his seat in a round conical shaped bamboo basket which has been filled with rice. There is another similar basket which has been prepared for the bride as well. Here the groom is presented in the form of Lord Narayan and the bride as Shri Laxmiji. A red satin cloth is placed in front of the groom as a veil, as the bride makes her entrance in the sacred space. She is escorted by her maternal uncle. Once she takes her seat, the bride's parents wash her feet, then take sankalp and place her hand in the hand of the groom. With Gothra Ucchar (chanting), a stream of water flows and Manglashtak begins and at the most auspicious moment the veil is removed. Then both the bride and groom exchange flower garlands. Thereafter kush is applied on the bride's forehead and kanyadan gifts are presented.



After Kanyadan ritual is completed, dressing, arthi and prostrations takes place in the women's quarters. Then in front of the family deities and ancestors, the mangalsutra is placed around the bride's neck by the groom as well as applying vermilion on the forehead of the bride (maang bhar). Then all the Vallabhkul Acharyas chant 108 mantras bestowing their blessings and good wishes to the married couple. The couple then present for the char phera and saptpadi rituals.

12. Badi Pathoni (Naagvalli):

This ritual takes place the day after the wedding. The adornment of the newly married groom's family is done by the bride's family. The newly married





bride is adorned by the groom's family. In a circle (mandala) two elephants are created. One is made with rice and another with salt. 33 diyas are lit for decoration. The newly married couple enter and take their respected places and granthi bandhan is performed and then pooja takes place for their long and happy married life together. The newly weds are also blessed by the women for propagation of the family dynasty (Vansh vaddhu). Then the newly weds stand on the elephants and circumabulate three times. 2 women from each side together perform arth and apply kajal to the newly weds. Then all the women from the bride's side takes leave of the married couple.

13. Ganga Poojan:

The poojan is performed by the newly married couple with the bhav of Yamuna Poojan. The newly married bride performs arthi along with all the women. All the rituals are conducted in the Gopijan vallabh tradition. All the offering of bhog is used as prasadi during the prastav. Shri Prabhu is presented with an invitation to grace all the upcoming manoraths.

14. Gruh Pravesh:

In this ceremony, the newly married couple enter the husband's house. The mother of the newly married groom stands at the front doorstep and performs arthi of the newly married couple and the new bride steps foot in the house first walking on a yellow fabric followed by the husband. As they further enter the house, their path is blocked by the sisters and daughters of the household who demand their gift before they can proceed towards the sacred space where the family deity presides in order to offer their pranams. There the husband's family blesses the newly married bride. Then the bride's brother who has escorted his sister to her new home takes his leave.





The Vivah Prastav can continue for some days after the completion of the vedic ceremony with various manoraths for Shri Prabhu.

It is indeed an experience of a lifetime to witness this divine occasion and receive the blessings of the Vallabhkul Acharyas. I encourage everyone to definitely take the opportunity to do so.



- Dr Grishma Patel, MD



SARVESHWAR NI SAMAGRI

Courtsey P.Pu.Go.A.Sau. Jayati Vahuji

“SUHAG SONTH”

In a pan take 2 tsp Ghee. Add Mava when ghee is warm, roast till light golden brown. Remove in other bowl and cool.

Take 500 g sugar add just enough water to cover all sugar. Prepare sugar syrup of 2 to 2 1/2 string consistency. Remove from gas and keep stirring for 1/2 minute.

Add mava to the sugar syrup, then add sonth, followed by powdered almond, pista & chironji. Sieve finely powdered cardamom, clove, mace and cinnamom and add to mava mix. Add baras, kasturi & amber (optional). Add kesar water paste. Mix well till no lumps remain (approx 2 min). Add 4 tsp ghee. Mix well again till all the ghee is absorbed in mava. Transfer the mix in a dish greased with ghee. Cool for approx 12 hrs. Decorate it using silver foil or sliced pista.

Cut into pieces Suhag Sonth is ready for offering to Shri Prabhu.

Ingredients :

- 250 g Mava
- 500 g Sugar
- 200 g Sonth
- 1 1/2 Cups Powdered almond
Pista and Chironji (Charoli)
- 6 tsp Ghee
- 2 g Saffron in Little water (Paste)
- 2 tsp Cardamom Powder
- 2 tsp Powdered Clove
- 2 tsp Powdered mace
- 2 tsp Powdered Cinnamon
- 2 tsp Powdered Nutmeg
- 1/8 tsp Baras, Kasturi,
Amber (Optional) each Powdered





SHIKSHA VS PARIKSHA (PUNISHMENT VS. EXAMINATION)

Punishment denotes a concluded state of a situation, whereas Examination is a process of evaluation leading to such conclusion. Therefore, Examination is



preamble of any conclusion of an action, which results in negative state of affair. When an action is evaluated and is determined to be in adverse direction it leads to a situation known as punishment. But if the same action is upheld to be favorable and does not result in any punishment, then it is termed as evaluation or examination only. When a person is put under

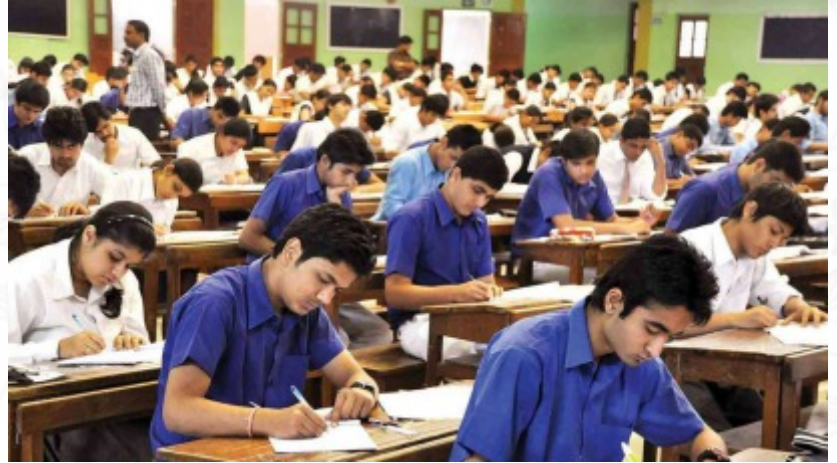
examination, he is either successful or unsuccessful, hence when he has been relived of being evaluated after having been proved correct, he is temporarily put under stress of an examination, but if he is proved guilty then it is termed as punishment. Thus he is required to suffer the pain of his misdeeds. Instead if he is proved not guilty and is relived of stressful situation when under examination, he is free from any punishment.

Both situations are similar in the sense of it either being temporary or permanent. When a situation of stress is temporary, and one is relived from the process of an examination resulting in a happy state of affair. He is said to be relieved from the torture of punishment. But if he is proved guilty and is required to bear the impact of suffering, then it is termed as punishment. This occurrence depends upon the intensity and reality of the action committed by him. If his action is questionable and an evaluation is initiated, but ultimately is not proved guilty, after then he is said to have been examined for that period. He can relieve himself from such punishment by merely his good deeds and or by submission to Lord Krushna pleading innocent of his action. The tenure of punishment depends





upon the extent of intensity of his past deeds as mentioned earlier, if gravity of his deeds is deep he has to suffer punishment for a longer period, perhaps for the rest of his life term. Such punishment can be curtailed with surrender of himself to Lord Krishna to plead for relief of such punishment. Depending on the longevity of suffering, the action can be termed as examination or punishment. Short term suffering where one is relived instantly can also be termed as an examination. Long term suffering with terminal tenure of life is real punishment.



Thus, concluding about the examination Vs. punishment is action committed innocently and action committed intentionally.



-Kalpesh Desai





PHOTOS FROM ALL VARIOUS EVENT





PHOTOS FROM ALL VARIOUS EVENT





BENEFITS OF FASTING

Fasting is an ancient practice that dates back thousands of years. The Vedas describe various types of fasting, including partial fasting and complete fasting. Partial fasting involves abstaining from certain foods or eating only certain foods for a certain period of time. Complete fasting involves abstaining from all food and drinks for a certain period of time. The Vedas recommend partial fasting as a way to control the senses and purify the body, and complete fasting as a way to purify the mind and gain spiritual insight.

There are three main types of fasts - Ekadasi (11th day), Dwadasi (12th day), and Chaturmasya (four months).

One of the most important fasts in Hinduism is the Ekadashi fast. This fast is observed on the 11th day of each lunar month and is considered particularly beneficial for spiritual purification.

It's a chance for your digestive system to take a break and recharge. Think of it as a "detox" for your insides. Plus, it's a great opportunity to show some self-control and willpower.

But, don't worry, you don't have to go completely hungry during an Ekadashi fast. You can still enjoy delicious and nutritious foods like fruits, vegetables, nuts, and milk.

But the real fun part of Ekadashi fast is the spiritual benefits it brings. It's a great way to purify your body and mind and connect with the divine. Think of it as a mini-retreat for your soul. You can spend the day in silence, meditating, and connecting with your inner self.

Mental Benefits: Fasting is known to improve mental clarity and focus. When we fast, our brain can function at a higher level as it is not occupied with digesting food. This allows us to focus more on our spiritual practices and to connect more deeply with our inner selves. Additionally, fasting has been shown to reduce stress and anxiety, which can help to improve our overall mental well-being.





Emotional Benefits: Fasting can also have a positive impact on our emotions. By abstaining from food and other distractions, we can develop more self-control and discipline. This can lead to a greater sense of inner peace and contentment. Additionally, fasting can help us to develop a deeper sense of gratitude for the blessings in our lives.

Scientific Benefits: Fasting has also been shown to have numerous health benefits. It can lower blood sugar levels, improve insulin sensitivity, and reduce inflammation in the body.

Additionally, fasting has been shown to promote weight loss and improve cardiovascular health.

Spiritual Benefits: The spiritual benefits of fasting are perhaps the most profound. Fasting is believed to purify the body and the mind, and to increase devotion to God. Additionally, fasting is thought to help us to connect more deeply with our inner selves to gain spiritual insight and to experience a greater sense of peace and contentment.

Fasting is not only about giving up food or water for a day or two, but it is about overcoming the mind and body, which is often stronger than willpower. Fasting can be used as an opportunity to strengthen our character by using our willpower to overcome not only physical hunger but also mental and emotional desires.

So the next time you hear about fasting, don't think of it as a chore, but as an opportunity to give your body and mind a break and focus on the spiritual aspect of your life. And who knows, you might even find that you enjoy it!



Sharadha Patel
South Florida





PHOTOS FROM ALL VARIOUS EVENT





PHOTOS FROM ALL VARIOUS EVENT





|| Shri Dwarkesho Jayati ||

|| Shri Kalyanrayaprabhuvijayate ||

|| Shri Yadunathmahaprabhu Vijayaterama ||

SHUBH VIVAH PRASTAV WEDDING INVITATION

FEBRUARY 05, 2023 TO FEBRUARY 16, 2023



CHI. GO.
SHRI SHARNAMKUMARJI

SAU. KA.
CHI. SATVIKAJI



WITH THE IMMENSE GRACE OF SHRI
GOVERDHANDHARAN PRABHU AND SHASHTHNIDHI SHRI
KALYANRAY PRABHU, SHASHTHGRUH (SIXTH HOUSE) OF
JAGADGURU SHRIMAD VALLABHACHARYA MAHAPRABHUJI
ARE DELIGHTED TO ANNOUNCE THE DIVINE MARRIAGE
CEREMONY OF SHASHTHPITHADHISHWAR PUJYA PAD
GOSWAMI 108 SHRI DWARKESHLALJI MAHARAJ'S DWITYA
ATMAJ (SECOND SON)

CHI. GOSWAMI SHRI SHARNAMKUMARJI
MAHODAY WITH





|| Shri Dwarkesho Jayati ||

|| Shri Kalyanrayabrahuvijayate ||

|| Shri Yadunathmahaprabhu Vijayaterama ||



FEBRUARY 05, 2023 TO FEBRUARY 16, 2023



FEBRUARY 05, 2023
SUNDAY MAHA SUD-15
PALNA (RAJBHOG)
LADKA LADU
NOON : 4PM
(MAHILA MANDAL)
KALYANPRASAD

FEBRUARY 06, 2023
MONDAY MAHA VAD- 1
|| श्री वृषभान सदन भोजन को
नंदादिक मिलि आये हो ||
SHRI KALYANRAI PRABHU'S
CHAPPANBHOG
EVENING : 6PM
SHASTHPEETH
SHRI KALYANRAIJI HAVELI

FEBRUARY 07, 2023
TUESDAY MAHA VAD- 2
CHOTE GANESH
GRUH SHANTI
MORNING : 9AM
SHASTHPEETH
SHRI KALYANRAIJI HAVELI
VIVAH
MANORATH
EVENING : 6PM
KALYANPRASAD

FEBRUARY 08, 2023
WEDNESDAY MAHA VAD- 3
BASANTIGHATA
MANORATH
RAJBHOG / SHAYAN
SHASTHPEETH
SHRI KALYANRAIJI HAVELI

FEBRUARY 09, 2023
THURSDAY MAHA VAD-4
GANESH STHAPAN
SAMAVARTAN
MORNING : 9.30 AM
NISCHAYATAMBUL
(BADI SAGAI)
CULTURAL PROGRAM
EVENING : 6PM
PRASTAV VENUE
NAVLAKHI GROUND
PALACE ROAD,
VADODARA

FEBRUARY 10, 2023
FRIDAY MAHA VAD-5
KUL DEVTA STHAPNA
VRIDDHI KI SABHA
MORNING : 9.30 AM
VARGHODA
EVENING : 6PM
SHRI KALYANRAIJI HAVELI TO
PRASTAV PLACE...
VIVAH
(GAUDHULI VELA)

FEBRUARY 11, 2023
SATURDAY MAHA VAD-6
BADI PATHONI
KUL DEVTA VISARJAN
GANGA PUJI
NOON : 12PM
GRUH PRAVESH
EVENING : 6PM
SHOBHAYATRA FROM
PADMAVATI SHOPPING
CENTER TO MANDVI,
SHRI KALYANRAIJI
HAVELI, VADODARA



FEBRUARY 14, 2023

TUESDAY MAHA VAD-8
FAAG KI SAWARI NOON : 2 PM
SHRI KALYANRAIJI HAVELI TO SURYANAGAR GARBA GROUND & IN FORM OF SAWARI TO MANORATH PLACE
MANORATH PLACE : KALADARSHAN #, WAGHODIA ROAD, VADODARA

FEBRUARY 13, 2023
MONDAY MAHA VAD-7
SHRI SHRINATHJI'S
PATOTSAV
RAAL RASIYA
EVENING : 7PM
SHASTHPEETH
SHRI KALYANRAIJI HAVELI

FEBRUARY 15, 2023
WEDNESDAY MAHA VAD-9
RASIYA
MAHOTSAV
VIPO VADODARA
EVENING : 6PM
VADODARA

FEBRUARY 16, 2023
THURSDAY MAHA VAD-11
GULAL KUND
MANORATH
RAJBHOG / SANDHYA
SHASTHPEETH
SHRI KALYANRAIJI HAVELI

VALLABHASHRAY PRASTAV SAMITI
SHASTHPEETH
SHRI KALYANRAIJI HAVELI, BAJWADA,
BANK ROAD, VADODARA - 390001
Ph : 0265 - 2423322/2427002

9988553341 / 9825050679 / 8320413017 / 9727701515 / 9825042240

DURING MAHOTSAV FOR SEVA &
PERSONAL CONTRIBUTION, YOU CAN
CONTACT BELOW STATED ADDRESS.
CHEQUE/DRAFT CAN BE ISSUED IN
NAME OF "VALLABHASHARY PRASTAV
SAMITI".

